



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

as we have them, are compilations of matter of different periods and styles, even a successful analysis like that of our author would prove nothing more than something about the literary and liturgical notions of the period at which the compilation took place. Considering the character of the poems with which he has been more fortunate, we are inclined to think that he has proved little about the more ancient styles of composition and rendering, though he may have thrown some light upon the praxis of the Persian period or of some later time. Doubtless Canon Cheyne will find Zenner's work a contribution to his theory of a Maccabean origin for the Psalter collection. We suspect that this historical inference would be decidedly unexpected and unsatisfactory to our author.

On the whole, then, while we may commend the work before us as a most painstaking attempt to establish a hypothesis which probably has some foundation in fact, we conclude that it has much less importance or extensive application than the author fondly imagines.

WALDO S. PRATT.

HARTFORD THEOLOGICAL SEMINARY.

---

STUDIA BIBLICA ET ECCLESIASTICA. Essays chiefly in Biblical and Patristic Criticism. By Members of the University of Oxford. Vol. IV. Oxford: at the Clarendon Press, 1896. Pp. 324; cloth. 10s.

THIS fourth volume of Oxford essays contains a variety of excellent papers, attesting the breadth of interest of the theologians of that university, and illustrating especially the value of a thorough classical training for biblical and patristic studies.

1. Canon Hicks publishes a summer-school lecture on *St. Paulana Hellenism*, in which he points out some distinctly Hellenistic, as opposed to Hebraistic, traits in St. Paul—in his language, his metaphors, his moral ideas, his mode of exposition, his method of travel (to larger cities and seaports), and even in the growth of his ideas on three great topics, viz., the universality of the gospel, the doctrine of the person of Christ, the universality and the unity of the catholic church. The essay is sketchy and brief, but full of acute remarks, suggestive points of view, and sound learning. It would be a most useful piece of reading for young students of Paul.

2. It was a happy thought to ask Professor Ramsay to restate in connected form the arguments on the Galatian question, as he does in

his essay on *The "Galatia" of St. Paul and the "Galatic Territory" of Acts*. He gathers here with considerable additions the material which he had previously published, and argues (1) that the "South-Galatian theory" was the early tradition, as attested by Asterius in 401; (2) that Ptolemy, Strabo, Pliny, Tacitus, and probably one inscription, show *Galatia* to have been the official name of the Roman province; (3) that the inhabitants would naturally have been called *Galatæ* by anyone "taking the Roman side in the social, educational, and political problems of the country," as other provincials of mixed race were called *Afri, Siculi, Aquitani*; and (4) that (as Mommsen shows) designations like Lycaonian, Pisidian, Phrygian, in direct address, were an insult from a Roman. The latter part of the article contains a valuable excursus on the meaning, in the first century, of *Asia*, which Ramsay holds was not then applied in the narrower sense as about equivalent to *Ionia*; and is chiefly occupied with a detailed discussion, following van Gelder, *Galatorum res in Græcia et Asia* (Amsterdam, 1888), of the Lycaonian Tetrarchy and the history of Galatia down to about 75 B. C. It is unfortunate that the limits set did not allow him to carry out his plan of giving the history for seventy-five years more, but for so excursive a writer limits are a necessity. The whole discussion bids fair to be permanently famous, and has certainly occasioned the eliciting of much information and brought about the instruction of the multitude in many unexpected ways.

3. Mr. F. C. Conybeare has translated the Armenian version of *Acta Pilati*, as found in two Paris MSS., in one case (α) into Greek, in the other (β) into Latin, and prints them one above the other on the same page. In his introduction he argues that (α) is the older text, (β) having been more corrected from the Greek by later hands. The version agrees on the whole with Tischendorf's form A of the Greek text, which seems from other considerations also, as Conybeare shows, to be more original than B. Conybeare's text, although it is a translation of a translation, is useful because Tischendorf's text is not a reprint of any one MS., but an eclectic text made without the means of proper textual criticism. The text of the new Berlin Corpus will be a great boon here, as in nearly every other part of the field which that great work will cover. Mr. Conybeare, by the way, thinks that an allusion to the "right-hand thief" (the penitent one) in Aristides, *De Latrone* (published at Venice in 1878), is the earliest reference to *Acta Pilati*. This would put at any rate chap. x back as far as A. D. 130-50.

4. Mr. F. W. Bussell discusses *The Purpose of the World-process and the Problem of Evil as explained in the Clementine and Lactantian writings in a system of Subordinate Dualism*, an essay on two related points in the history of dogma. No connection between pseudo-Clement and Lactantius other than a general resemblance of principles is hinted at.

5. Nearly half of the volume is occupied by an essay by Mr. E. W. Watson on *The Style and Language of St. Cyprian*, a thorough piece of work. Cyprian's style is marked by extreme rhetorical elaboration, which is here traced in detail with abundant illustration. Cyprian "disliked the style of the Latin Bible; he was also discontented with its vocabulary," especially with its many Greek and its Hebrew words. "There are few of the Greek terms of church use for which he has not essayed to find a Latin synonym." To Tertullian his style shows only contrast. The writer to whom he comes nearest is Apuleius, from whose attractive rhetoric the equally rhetorical treatise *Ad Donatum* was perhaps designed to draw Christian readers away. The style "had no doubt been learned by both on African soil. But how far it was peculiar to Africa is a more doubtful point. In its literary aspect it is closely akin to that of Ammianus and the Panegyrists; in its grammatical to that of Vitruvius." Cyprian is in no sense a writer of "ecclesiastical Latin," which did not exist until the monasteries were established. The latter half of Mr. Watson's essay is "a full account of the theological and ecclesiastical terms used by Cyprian," a valuable contribution, covering seventy-five pages, to the Latin lexicon, for which all who study Cyprian will be heartily grateful. Mr. Watson's work is doubtless only a first installment, and the hints that he here and there gives show that he has a broad historical interest in the subject to which he is devoting so many years.

JAMES HARDY ROPES.

DIVINITY SCHOOL OF HARVARD UNIVERSITY.

TEXTS AND STUDIES, Vol. V, No. 1. APOCRYPHA ANECDOTA II  
By M. R. JAMES, Lit. D. Cambridge: The University Press  
Pp. cii + 174. 7s. 6d.

THIS new series of unpublished apocrypha comprises six documents: (1) A fragment of the Acts of John; (2) a Greek Acts of Thomas, differing from those published by M. Bonnet; (3) the letter of Pilate to Herod and Herod's reply, both in Greek; (4) the letter